272 before, had fallen in love with a woman of extraordinary
539 beauty, but for the last year he had been tortured by doubts as to her faithfulness. In order not to lose her, he would gladly forgive much, but again and again in the market places he has heard insinuations which have exasperated him anew, filling him with melancholy. During a moment of such mental agony, he ordered strong black coffee to be prepared for him in his house in the 'Anejza market place and then dictated the poem to his clerk.

Verse 1. *Bâṯ al-'azu* (or *eukâsef al-'azu*) means "melancholy has taken hold of me; grief is seen on the countenance too." [212] *Adîb* in the poetical language of the district of al-Ḳaṣîm, to which 'Anejza belongs, is a man who can both read and write. [439] *Šâmi* is paper brought from Damascus. The commercial relations of 'Anejza with Syria in general and with Damascus in particular always have been much brisker than with Irak and Bagdad. 'Anejza, it should be known, is the center of the 'Aḳejl camel traders, who buy up camels all over Arabia, drive them through Syria to Egypt, sell them there, and on their return stop at Damascus, where they buy articles needed in inner Arabia and bring them home. 2. *Dwât al-ḥeber* [212] signifies drugs which mixed together and with water give ink; also an inkstand. In the towns of inner Arabia no fluid ink is sold. The inkstand is a small vessel made of either brass or tin and closed with a well fitting lid, into which a small piece of cotton-wool or camel's hair is placed and steeped in the prepared ink until soaked through. The clerk sits on his heels, holds the paper with his left hand, and writes with his right, dipping his pen in the inkstand almost constantly. His pens he cuts himself. Buying a few long reeds or sedges, he cuts off, when needed, a piece about ten to fifteen centimeters in length, shapes it with a sharp knife, *mûs*, into a pen, splits it, and tries it on his thumb nail, and the writing instrument, *sâḳ*, is ready. *Šaḍra* is also pronounced *šaṭra*, corresponding to *šafra*. 3. *Ḳufl maftûḥ*. The door lock in inner [414] Arabia is more like a bolt than a lock. It is usually made of wood and both barred and unbarred with a wooden key. The iron lock and iron key are found only in mercantile booths and storehouses. *Maftûḥ*, used when speaking of locks as well as bolts — and also of the throat — means, properly, "forced backwards or forwards." 4. *Dabwa'* are young locusts whose wings are just growing. They are so numerous at times